Christian Courier

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Missionary exposes 'subtle apartheid' in Japan

Koreans a despised minority

Gordon Legge

CALGARY — They call it Japan's "subtle apartheid."

A Canadian missionary says that, unknown to most of the world, Japan practises a quiet form of discrimination against its resident minorities, most notably the country's one million Koreans.

Undergirding it are Japanese laws that specifically mark them as an alien group and make Koreans, as well as Chinese and Taiwanese, open to discrimination and vulnerable to exploitation, says Rev. Jack McIntosh.

For 30 years, McIntosh, and his wife, Beth, have fought for equal rights for Koreans in Japan, ministering primarily in Osaka city where there are 200,000 Koreans. "Whether it's 200 people or 200,000, these people should be dealt with as human beings," he says.

McIntosh, on a Canadian speaking tour, made his comments during a Calgary lunch last week for a group of ministers and laypeople involved in anti-racism activities. During the inter-denominational lunch, McIntosh talked about the similarities between the struggles by minorities in Japan and the minorities in other countries, such as Canada's native peoples.

The Koreans, for the most part, are descendants of people forcibly brought to Japan between 1903 and 1945. Still classed as resident aliens, they are despised, poorly paid and usually denied full citizenship.

McIntosh received his first taste of their plight after he was ordained in the Presbyterian Church in Canada in 1961 and commissioned to work with the Korean minority in Japan. After intensive language studies, the McIntoshes settled in Osaka, Japan's second largest city, with the country's largest concentration of Koreans.

ALAN DOERKSEN

Japanese and tourists mix in Kyoto, near Osaka, Japan.

Initially, they acted as resource to young people and taught lay-leadership programs. But as the hardships of alienation and exploitation became a mission priority, they started working to establish the Korean Christian Centre in the heart of the Korean community.

"Daily life and family problems, as well as the deep-rooted racial prejudice against Koreans made the struggles for basic human rights a priority," he says.

Cultural genocide

It's cultural genocide, he says. They're taught that the only good person is a Japanese person. School children are bullied and harassed, eventually destroying their self-image. "Koreans are so often taught they are no good. Nobody's

See **JAPAN'S** *p. 2...*

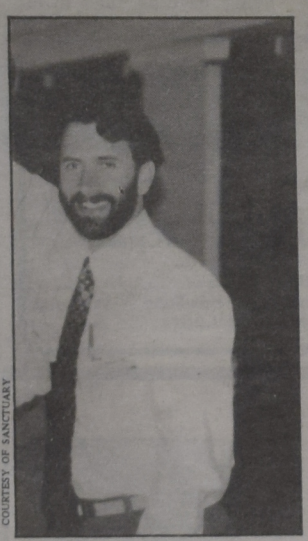
Group offers sanctuary to people with AIDS

Alan Doerksen

TORONTO — Most churches are not effective at dealing with people with AIDS, says Peter Heroux. But what he and Sanctuary offer is practical help and support.

Sanctuary is a Christian co-operative that reaches out to people with AIDS, and to street people in general, through pastoral counselling and special social events. Its headquarters is near the intersection of Bloor and Yonge streets in the heart of Toronto.

Heroux has worked for a year with Sanctuary as a pastoral care worker. "I do some visitation and provide whatever they need," says Heroux. A lot of this involves "being with them and praying for them. We believe in prayer as a foundation." He also educates church members, speaking at many churches about the work of Sanctuary.



COURTESY OF SANCTUARY

Peter Heroux

Being a friend

Heroux tells the story of a man with AIDS that Greg Paul, the founder of Sanctuary, befriended for a year or so. Several weeks ago someone broke into the man's home at night. He was upstairs at the time and sensed he shouldn't go downstairs. Later on, he found that some things had been stolen. The first person he called was Greg Paul, because Paul had "demonstrated his love for God by being a friend," says Heroux.

Paul and Heroux went to visit the man and prayed with him.

"We had a wonderful time of sharing," says Heroux. "When we stopped, he came to the door and said, 'I'm really blessed.' I'll never forget that."

Christians as listeners

Heroux and other Sanctuary workers also go on "street walks." This means walking through downtown streets, talking with male and female prostitutes, and going to gay bars and striking up conversations with people. Usually, six people go in a team and pray together before they go.

At Sanctuary, "building relationships between people" is the main premise, says Heroux. By meeting with non-Christians doors can be opened, trust built, struggles shared and the gospel message can also be shared.

Christians should be "listeners as opposed to preachers," says Heroux. That way, "we'll have less resistance to the Gospel."

Rock music and worship

Greg Paul, Heroux's supervisor, is also in a Christian rock band called Red Rain. They play in bars and have open stage shows at Sanctuary headquarters every few weeks. Sanctuary regularly holds open luncheons for people met by the band and for street people in the area.

Currently, Red Rain is working on a recording project. Some of the band's songs are "quite bold with the Christian message," says Heroux. Once the record is out, there will be opportunities for broader outreach.

Another way Sanctuary reaches its community is through a biweekly "Sunday gathering," This is "very low key" and features music and Bible study, Heroux says. Next year, Sanctuary may be starting weekly services.

Knows their struggles

For the past six years Heroux has worked with ministries to people with AIDS and

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News

Japan's Koreans find solidarity with other minorities

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interested in their history, their culture.

Throughout it all, the couple sought to bridge the gap between North and South Koreans living in the country, as well as between the Koreans and Japanese. In 1980, the McIntoshes established a new church in another district of Osaka. Over time, however, they realized that it was Japanese laws that reinforced the systematic discrimination inherent in Japanese society.

In 1985, the McIntoshes refused to submit to fingerprinting required every five years of alien residents. As a result, Jack's visa was revoked and the process to deport him began.

Consequently in 1987, McIntosh filed a lawsuit against the Ministry of Justice seeking restoration of his missionary residence status. During the next seven years there were 28 hearings at which arguments were heard on constitutional and international standards of human rights, foreign residents rights and freedom of conscience and religion.

Case gains attention

Last spring, a Japanese court dismissed his lawsuit. Despite the ruling, the McIntosh case did much to focus international attention on Japan's oppressive laws, he says.

Yet after the dismissal, McIntosh received special permission to remain in Japan for three years. Jack and Beth are currently on a one-year home assignment in Canada and plan to return to Japan in the spring of 1995. "If I did not take my stand in 1985, what could I preach to my church about the struggle?" he asks.

The Korean situation in Japan has escaped the attention of the international community because of the unified face that Japan likes to present to the world, says McIntosh.

They don't want to admit that discrimination exists in the workplace, in the education system, in society-at-large, he says. Japan's Korean minority have found solidarity with other minorities elsewhere, where the courts and the existing power structures work together to prevent minorities from achieving equal rights. For instance, Koreans in Japan are the strongest supporters of Alberta's Lubicon Lake native people, he says.

Koreans in Japan say there are several actions which Canadians can take to support them:

* Organize petitions and send letters of protest to Japanese authorities.
* Visit with Japanese officials in Canada.
* Keep the news media informed about current developments.
* Hold conferences and teach-ins to inform the public.
* Arrange field trips and exposure tours to Japan.

Heroux counsels and supports HIV-positive people

...continued from page 1

homosexuals coming out of the gay lifestyle. He knows their struggles well, having left the homosexual lifestyle himself several years ago.

For five years, starting in 1988, Heroux worked with New Direction For Life — a ministry whose main mission he describes as "to build a bridge between the homosexual struggler who desires to leave the lifestyle with the Christian community for support as they do that." Heroux was a support group leader and counsellor with New Direction.

But after five years with New Direction, Heroux decided to change the focus of his work.

"There were other issues that needed attention," he says, such as "the emotional stress of dealing with HIV" among people he dealt with.

Because of "that burden," Heroux decided to start working with Sanctuary, which focuses largely on support and counselling for people with HIV. Sanctuary is non-denominational and is supported by churches and private donors.

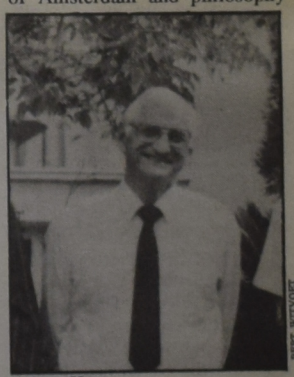
South African church leader murdered

Bert Witvoet

PRETORIA, South Africa — On Saturday evening, November 5, Johan Heyns, former moderator of the Dutch Reformed Church of South Africa, was assassinated. He was playing cards with his grandchildren in the living room of his house when an unknown assailant shot him.

Police have no clues to the identity of the person but they suspect it was a white extremist. Johan Heyns was 66.

Heyns, who had studied theology at the Free University of Amsterdam and philosophy



BERT WITVOET

Johan Heyns

at Potchefstroom University in South Africa, was frequently a delegate to international Reformed assemblies.

During the apartheid years Heyns took a middle position. He always pleaded for patience and understanding for his country and church when talking to outsiders, but he was critical of the white regime when talking to his own people.

Eventually his criticism of apartheid increased, and in later years he was instrumental in leading his church to denounce it as sin. He was one of those who pushed for an apology by the church to Dr. Beyers-Naude.

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News

Institute awards 15 degrees and inaugurates first female faculty member

Robert VanderVennen

TORONTO — A record 15 students from seven different countries received advanced degrees from the Institute for Christian Studies at a colorful convocation held recently at the chapel of Knox College, University of Toronto. And an inaugural lecture was given by Dr. Sylvia Keesmaat, ICS's first woman faculty member.

ROBERT VANDERVENNEN

Dr. Sylvia Keesmaat is greeted by Dr. Al Wolters of Redeemer College after her inaugural lecture.

Keesmaat, inaugurated as Senior Member in Biblical Studies, showed how she plans to work at ICS in a lecture titled "Fruit in the Wilderness." She said that the field of biblical studies is undergoing radical changes. Among them are a shift to seeing Christianity as rooted in Jewish religious history, closer attention to the different types of literature that make up the Bible, and a shift away from a rather individualistic approach to biblical study to a more communal and socially responsible reading. She illustrated how that works in a striking study of Romans 8:18-30.

Keesmaat grew up in the Christian Reformed Church and graduated from Hamilton District Christian High School, Redeemer College and McMaster University. She received her Doctor of Philosophy degree from Oxford University for study in the New Testament under Dr. N. Thomas Wright. She and her husband, Brian Walsh, who teaches Worldview Studies at ICS, are members of the Anglican Church.

This is the first time the Institute has had a faculty member specifically in the field of biblical studies. This position has been made possible by the success of the Institute's successful financial drive celebrating its 25th anniversary.

Outstanding students/scholars

Brent Adkins and Ron Kuipers received Master of Philosophical Foundations degrees after study in which they received the highest possible marks. Both are now studying for their doctoral degrees, Kuipers at the Institute and Adkins at Loyola University, Chicago.

Kuk-Won Shin's PhD degree, awarded by the Vrije Universiteit in Amsterdam, was recognized, as he did all the study for the degree at the Institute. Shin has returned to his native Korea to take a seminary teaching position.

Twelve others were given the Master of Worldview Studies degree by the Institute's chancellor, Dr. Edward Piers. Included were Wisnu Tri Hanggoro of Indonesia, Phaedon Kaloterakis of Greece, Samson Makhado of South Africa, and Jacqueline Humphreys, Anthony Lai and Graham Watts, all of England. These graduates work in professions as varied as law, nursing, graphic arts, drug counselling, overseas missions, and Christian school teaching and administration.

The Institute also formally presented to Dr. Barbara Carvill an inscribed copy of the new book *Political Theory and Christian Vision*, edited by Jonathan Chaplin and Paul Marshall. The book is a collection of essays prepared in memory of Bernard Zylstra, who taught political theory at the Institute until his death. The Carvill Memorial series of books pays tribute to Barbara's husband, Robert Carvill, who set up much of the Institute's publishing program before his untimely death from leukemia in 1974.

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Editorials

Nuts and bolts politics is also kingdom work

Ontario has just gone through a spate of municipal elections. Municipal elections are focused on such practical matters as garbage collection and disposal, street maintenance, school taxes, business environment, ecology, zoning bylaws, residential needs and the like. And they include the election of school trustees for both the public and the separate school systems.

Voter turn-out for these elections is traditionally low, around 30-some per cent. That is surprising in a way, because local politicians are easily met and local issues are close to home. One would expect that since these elections give citizens a greater sense of involvement than do provincial and national elections, voter turn-out would be high.

I must honestly admit that my own interest in local affairs is generally low. Somehow these "mundane" matters don't grab my imagination, except when something goes terribly wrong. Yes, I did vote and I made an effort to find out at the last minute what some of the candidates stood for. But I would not dare call my involvement responsible citizenship.

There is something good about municipal politics. Except for Toronto, where a gaggle of NDP politicians captured most of the seats, council members do not usually follow party lines and debates are not hindered by caucus solidarity. Each alderman or councillor can examine each issue on its merits. That should make debates more genuine than they often are at the higher levels of government.

But as a consequence, few municipal politicians work with a well-developed worldview when it comes to making decisions. They may have a few positions on certain issues, but do these positions hang together and are they based on an underlying philosophy? Are Christian municipal leaders different?

Maybe that's why people like me find it hard to get involved in local politics. I might like someone's position on the preservation of the environment, but what's his or her view on the social network and on taxation? And where are we all headed when the day is over?

I'm glad there are people who are willing to serve our municipalities. The term "mundane," which I used earlier to describe municipal concerns, was not meant to indicate a kind of worldly preoccupation over against a heavenly one. "Mundane" also means "ordinary" and "everyday." So much of our life is ordinary, thank God; and isn't every day a day of the Lord, a kingdom day?

May all those Christians who were elected make their mundane task a kingdom task.

BW

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When church music becomes entertainment

I know a professional pianist who on occasion plays in a church service. She told me that whenever she plays a prelude or offertory piece in church she holds back. She does not interpret the music as freely as when she is in concert. It's as if she senses that should she put all her feelings into a piece, people will think she's showing off. Better to keep the personal expression somewhat subdued.

Is she right in doing this?

Her comments caught me somewhat off-guard. In fact, I was sad to hear her say what she said. Something inside me refuses to believe that God is better praised when we restrain ourselves than when we freely express what we believe.

That connects with something I heard Margaret Atwood say in an interview on CBC television recently. She was asked whether an author has a moral responsibility to her readership. Atwood's answer was that her first moral responsibility was to her writing.

What I understand her to say is that there is something called integrity that plays itself out between the author and the writing. You shouldn't change a story to please an audience, the way Charles Dickens did when the readers of one of his newspaper serials were so upset about the sad ending he had written that he rewrote it to please them.

What Margaret Atwood said about her writing could also be said to a person singing or playing an instrument in church: your first responsibility is to the music and to the text of what you're presenting, not to the congregation.

That's not denying that musicians should be sensitive to the purpose of the worship service and to the make-up of the congregation when they *select* music. But once they have selected a piece, they should perform it with all the artistic integrity they can muster.

The difference is structural

I could say that singing or playing done to draw attention to yourself is not worship enhancing, but then, neither is it good entertainment. Whether in concert or in liturgy, the performer stands in the service of the purpose for that moment. Humility is a quality that has to be part of all our activities. So the difference between liturgy and entertainment has nothing to do with showing off or not showing off. Nor is the difference that liturgy is for the glory of God and entertainment is for the glory of humanity. Both are supposed to enhance the name of God.

The important question church musicians must ask is whether their singing or playing fits the purpose of the worship service and whether it is integrated into the theme of the service. If their contribution elevates the recreational above faith needs, they're entertaining. If, however, their contribution helps others to worship, they're in the business of edifying God's people in their encounter with God.

Philosopher Herman Dooyeweerd would say the difference is modal; meaning it's rooted in the nature of the human activity.

BW

Letters

Do we have the power to serve?

I have, in the past few months, chosen to stay out of the fray of controversy regarding the synodical decision on women in office. I have avoided reading in depth articles slung back and forth — until now.

I was caught a few weeks ago (CC, Oct. 28) by the title "Why are so many women power hungry?" above a letter by Agnes Slomp. I must admit that I initially felt a sinful overwhelming anger. I quickly cut out the article and the next day, after much prayer, the anger had somewhat subsided. After all, I thought, what was the point of adding fuel to an already raging fire?

The article was tucked away physically but not mentally. The question haunted me and I began to closely examine it rationally. Two questions came to the foreground: "Why are so many women so powerless?" and "What does power have to do with serving God?"

What is power?

In examining the word power, I have come to the realization that it had better be used in a secular sense, not a religious one. The direct antithesis of having power, however, is to be powerless. How many women, my sisters, are powerless in the face of abuse from their male partners or their employers? Is power equated with liberty? Is the word power used appropriately when considering the preaching of God's word or holding church office? Is it not the privilege of service that brings men to these offices — or am I being naive? Are we not all to use our Spirit-given gifts?

We (women) sometimes take for granted the liberties for which those who came before us have struggled. One example of this is the controversy of the 1950s that surrounded womens' attempt to obtain the right to vote in the Christian Reformed Church. We all accept this privilege and yet forget the struggle needed to attain it.

Would Paul, if he were travelling across North America today to establish churches, say something like this: "Women, you feel oppressed, having been deemed unworthy by one or more in authority to serve at the table of our Lord. I say to you, brothers and sisters, that on this issue Christ has not singled out any part of the body to be more significant than the other. Man, woman, slave and free participate equally in Christ's resurrection. Leaders, do not abuse your position. Remember that you have been called by an authority much higher than yourselves. There are women among you, just as there are men, who occupy a special place in the life of the church and should actively participate in the affairs of the church. Your gifts serve the edification of Christ and his church best by being utilized. In fact, it would be a sinful waste of the gifts given you by the Holy Spirit were you not to use them in the cause of Christ."

Yes, there is a lot that women can now do in the church. But why be limiting?

In conclusion, I have to wonder if there would still be a controversy if we were to replace the world *power* with *service* in our thinking.

Jacqui Cornelisse
Orillia, Ont.

Brampton school community not informed

It was with great dismay that I read the article concerning the teachers at John Knox Christian School in Brampton, Ont., and their decision to join the Christian Labour Association of Canada (CLAC) (CC, Oct. 28, 1994).

The school community at large was (and as of this date, still is) uninformed about the teachers' reasons for joining the CLAC. The membership did receive a letter from the board on the Tuesday before your paper arrived in my mailbox (Friday). The letter from the board basically said that the teachers had decided to join the CLAC and that the board did not know much more than that. We would be further informed when the board was given more details. That being our only source of information, it was with a great deal of surprise that I read about the teachers' reasons in *Christian Courier.*

May basic question is this: "Why would some staff members choose to speak to *Christian Courier* when the school community at large has no idea what is going on?

Staff members were quoted in *Christian Courier* as having said, "We don't feel that due process was followed," regarding the release of the vice-principal. "A lot of people felt intimidated by the board" and "there is an imbalance of power." When I read the article, I felt a great sense of unfairness to the John Knox Christian school board and the community that supports it. It sounds like the teachers are saying they joined the union for "job security" and that they are being treated unfairly.

I believe that in 35 years of education at John Knox, only once has the board decided to "release" a staff member. The teachers may have valid reasons for inviting the CLAC to represent them, and I think that it's about time they let the community know what those reasons are.

While I realize that it is your reporter's job to keep the community at large aware of recent developments, I can't help but question the timing of this article. Surely all those concerned would have been better served had this "news" been left alone until the teachers, board and school community at large had had the chance to discuss the issue.

The John Knox Christian School community has had to deal with some very sensitive issues over the past year and the school board has had to make some very difficult decisions. It has been a stressful time for the school and the community. I believe the school community has always appreciated its teachers and the work they do, but the community also appreciates its school board and the time and effort the board puts in.

Let's pray for all concerned that the Lord will bring about healing in the school and its community and that we may look at all sides of the issue in fairness.

Wilma de Boer
Brampton, Ont.

School treasurer demands an apology

I have understood it to be a common practice in the world of journalism to verify sources when reporting financial information ("Brampton Christian School is first to unionize teachers," Oct. 28). Neither one of the co-treasurers of the school were contacted to verify the financial information stated by the teachers in the article.

There are a few items that need to be clarified:

1) In the year ending Aug. 31, 1994, John Knox Christian School (JKCS) in Brampton, Ont., was facing a deficit. However, the deficit was not nearly the $100,000 reported. The deficit was alleviated by a special assessment to all members of the JKCS society and non-member parents.

2) For the current school year, 1994-95, the board held the line on staff salary increases. The teachers came back with a proposal to receive their salary grid increase and would pay the increase back to the school in the form of a donation. The board accepted this proposal, as it had no effect on the operating income of the school.

On another note, the comment made by Mr. Petrusma regarding "due process" was especially distressing since the members of JKCS first heard about the union from communities outside of Brampton and first read about the teachers' reasons for joining CLAC in CC.

As a final note, I feel that CC should apologize to the community of Brampton for the way it handled this *very* sensitive issue.

S. Talsma, CMA
Parent, co-treasurer JKCS
Brampton, Ont.

Note: *Even though the deficit ended up being much lower, the teachers were told last year that it might reach $100,000. Since the teachers were giving us a history of the developments, their information was historically correct.*

Editor

'Clearly' a lie

Thank you for printing the letters of the Revs. Samplonius and Binnema on the Christian Reformed synod's decision to ban women from office.

Rev. Samplonius shies away from blaming Godfrey but the fact remains that this Westminster theologian has a way of reading the Bible which we had better question.

Rev. Binnema is upset about synod's declaration that the clear teaching of Scripture prohibits women from holding office. It not only bothers me, I think it's an outrageous lie.

Five or six committees of theologians have discussed the matter for nearly 20 years and could find no evidence that the Bible condemns the election of women to office. Talking of "clear" and "clearly" is a dream of nearly 100 delegates to the 1994 synod. To brush these reports aside is shameful.

The Banner has called it quits on this subject, but why should we take this as lame ducks? If we believe that women deserve their rightful place in our denomination we should not go for a five-year cooling off period, as you once suggested. No, we need to carry on. After five years of cooling off the whole thing will be frozen stiff, we will be dead, and there's nothing left than to cry our hearts out.

Let's move on without being nasty, pious or emotional, but call a spade a spade.

Klaas Terpstra
Hamilton, Ont.

Book Review

Media / Arts

Maggie is a kid you'd like to know

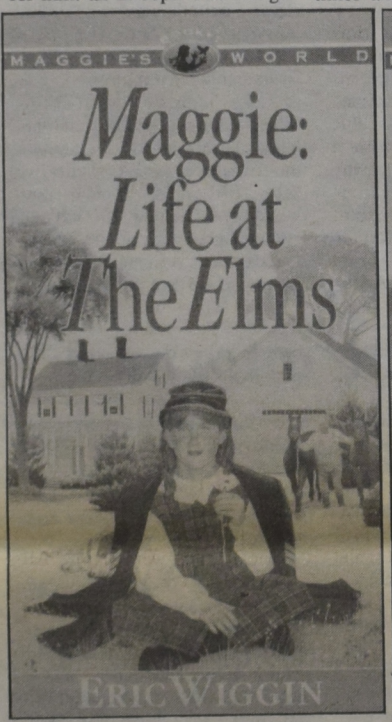
Maggie: Life at the Elms, and Maggie's Homecoming, from the "Maggie's World" series by Eric Wiggin. Eugene, Oregon: Harvest House Publishers, 1994. 170 pp., 153 pp. Softcover, $4 U.S. Distributed in Canada by G.W. Mitchell. Reviewed by associate editor Marian Van Til.

These are the kind of books I would have loved when I was a kid. Whether that means girls (and boys) in the TV and computer age will love them, I'm not sure. Nevertheless, these stories have a lot to recommend them.

These first two stories in what will eventually be a larger series of "Maggie's World" books can perhaps be called historical novels for children. In 1895 Maggie is a 12-year-old who lives in Maine with her grandfather, out near logging camps in the heavily wooded Allagash region. Later she moves back home to a town some miles away with her mother, stepfather and stepbrother.

Neither Maggie, her grandfather, stepfather and brother, French Canadian friend Marie LaRochelle, nor any of the other characters were actual historical people. But they *feel* as if they were. They're both appealing and real.

Author Eric Wiggin, whose own family comes from that area, has several things going for him: an in-depth knowledge of the region, times, and way of life he has chosen as his setting; and an ability to weave his knowledge into the warp and woof of his stories, making not only the characters, but the times and every little detail of rural life on the Maine-Quebec border 100 years ago, seem real. (Canadian readers will find Wiggin's account of the Maine/Quebec logging subculture especially interesting.) Wiggin is also ecologically sensitive without bringing late 20th century concerns anachronistically into his stories.



Christian worldview

The author presents Maggie as a capable, *interesting* girl with whom young female readers, particularly, will be able to identify. Wiggin obviously likes and respects his character and that comes through to the reader. And he has Maggie approach problems and think as a female (with a few minor lapses) — a knack that many men who write female characters, especially adolescent girl characters, cannot manage satisfactorily.

There's another important dimension to these stories: the characters, or some of them, anyway, are Christians (Wiggin is himself a former pastor). Maggie at one point commits her life to Christ. Wiggin handles this in a low-key way, avoiding the mistake so many evangelicals who write novels for young people fall into: having an ulterior, evangelistic purpose which didactically overwhelms one's story. Permeating these stories is a Christian worldview which goes deeper than the moralism or conversion experiences one often encounters in popular "Christian literature." I was 12 years old three decades ago; but even I, having gotten to know Maggie, am looking forward to meeting her again in Wiggin's next book in the series (due out in January, according to his publisher). The "Maggie" books are suitable for children aged seven or eight and up.

Drama Review

A Dixie Gospel hits close to home

A Dixie Gospel
Stars William Finlay, Michael Bennett, Stephanie Belding, Conrad Kipping, James Paul.
Music and lyrics by Harry Chapin
Directed by Dennis Hassell
Location: Elmore's Hall in Toronto
Reviewed by Alan Doerksen

A Dixie Gospel, an energetic, country and Gospel musical version of the Gospel of Matthew is entertaining. But it also hits close to home with its modernized gospel message presenting the story as if Jesus had been born in the Deep South in the 1950s.

A Dixie Gospel is being presented by Brookstone Performing Arts at Elmore's Hall in downtown Toronto. Brookstone is a Toronto-based Christian drama company that has,in the last five years, presented shows such as *C.S. Lewis Onstage, Guest Artist* and *Gift of the Magi*.

Music and lyrics for *A Dixie Gospel* were written by Harry Chapin shortly before his death in 1981. Chapin was well-known for songs such as "Taxi" and "Cat's in the Cradle." The musical is based on the writings of Clarence Jordan, author of *The Cotton Patch Version of Matthew and John."*

A Dixie Gospel is set in an old-fashioned general store which is created by means of counters and shelves full of crackers, sardines and old advertising posters placed around the small stage. The intimate Elmore's Hall seats only about 150.

Multi-talented cast

The five-member cast takes on a wide variety of roles. William Finlay stars as Matthew, an IRS taxman who becomes Jesus' disciple. Finlay also engagingly plays Jesus and Governor Pilate.

Another key performer is music director Michael Bennett, who puts in dramatic performances as John the Baptizer and as Simon Peter ("Rock.")

Jesus is born in Gainesville, Georgia. His parents, Joe and Mary Davidson, are travelling to Atlanta for a tax audit but have to stop in Gainesille where Mary gives birth to Jesus in a trailer. When Georgia's governor hears of Jesus' birth, he sees the baby as a threat and arranges for a bomb to be thrown into a church nursery in Gainesville, paralleling the biblical Herod.

Later, Jesus meets John the Baptizer and is baptized in the Chattahoochee River. When Jesus goes into the country where he is tempted by Satan, a funny moment comes when Satan asks him to turn stones into grits. Jesus replies, "Man does not live by grits alone."

There are other modern-day parallels from the gospel of Matthew. At one point, Jesus tells his disciples that he must go to Atlanta for the annual "Bring Back the Bible" convention (paralleling his going to Jerusalem for Passover). Jesus predicts that he will be lynched. His disciples try to change his plans, encouraging him to form a non-profit organization and star in a movie, but he tells them, "I did not come to star in a show."

After Jesus' resurrection the show ends with the rollicking song "Jubilation."

A message for everyone

Even though *A Dixie Gospel* is set in the southern U.S., it hits close to home for a Canadian audience. It takes a humorous approach to many parts of the story, which might be offensive to some. But its satire is aimed at modern foibles. One thing missing here: black performers (the cast is all white), who would have contributed to the racial harmony promoted by Jordan.

Director Dennis Hassell says he decided to present *A Dixie Gospel* because "I was very moved by the author's life. He spent 20 years fighting racism in the South." The show "has relevance and a rawness to it," says Hassell.

The next major project for Brookstone is *Guest Artist*, a comedy-thriller about virtual reality that was performed at Redeemer College last March and will be produced in Toronto next May. Brookstone also has a show touring across North America called *The Sacred Diary of Adrian Plass*, which stars Hassell.

A Dixie Gospel is playing until December 3 at Elmore's Hall in Toronto.

Film review
Marian Van Til

The War presents a superficial battle

The War

Rated PG
Stars Elijah Wood, Kevin Costner, Lexi Randall, Mare Winningham, LaToya Chisholm
Written by Kathy McWorter
Directed by Jon Avnet

CC FILES

Kevin Costner and Elijah Wood star in The War.

Steven Simmons grew up a poor Southern boy whose father thought he wouldn't amount to much. But Steven (Kevin Costner) figured he might make something of himself in the army. Trouble was, there was a war going on at the time, in Vietnam.

Back home in Mississippi in 1970, Steven is haunted by guilt over his buddie's death. He loses a lot of jobs and he and his wife and two adolescent kids are barely getting by because he can't help but bring the war home with him in his head. This makes for some marital tension and questions on the part of the kids. It also turns Steven into a pacifist in daily life.

Meanwhile, son Stu (Elijah Wood), and daughter Lidia (Lexi Randall) are engaged in a war of their own. The neighboring "white trash" — the six Lipnicki kids, unloved and unloving bullies — chase the Simmonses and their friends off whatever turf the Lipnickis happen to want. The most important battle is over a tree house Stu, Lidia and friends are building.

By the time a final tragedy strikes their dad, Stu and Lidia are able to deal with it and put away their anger at God because of the lessons he has taught them and because of their belief in "angels" (more about that later).

Bad metaphors

But on the whole, the emotion this film evokes is superficial and its idealism sappy. Maybe this is what the filmmakers told themselves:

*** Let's make sure viewers "get" the symbolism.** In the opening scene let's allow the camera *several minutes* to hover around a huge, gnarled tree. A clue! This tree is going to be pretty darn important to the story. And let's use the Vietnam war as a metaphor for life's personal wars in race, marital, filial and neighborly relations.

*** Let's make sure they know who's good and who's bad.** The Simmonses are good, the Lipnickis bad (except for little Billy, who's still too young to be tainted with evil — but not too young to be bribed with ice cream money). But (though it's a contradiction to what we've seen for almost two hours) let's let the Lipnickis turn out to be ok after all; people will know these big oafs just act nasty because they're unloved.

Steven should be a totally virtuous guy who's just had some very bad breaks; his marriage problems should be fixable with one slow dance.

The Beatles were right: "All you need is love."

*** Let's ignore Mom.** We'll have to allow the wife/mother role (Mare Winningham) to be shamefully inadequate and underdeveloped because, after all, Kevin Costner is the star (good thing a southern accent comes easier to him than a British one did as Robin Hood; same noble character, though.)

Maybe nobody'll notice that we're asking them to believe that a guy who's been away to war for some years and who then spends additional time at a mental hospital has a greater formative impact on his young teenagers than did his wife, who was a constant, selfless force in their lives.

*** When grief engulfs you, "angels" (aka, your dead relatives) will surely help you out.** (No need for God himself.) And you'll live happily ever after, after all.

Aftertaste

The War has genuinely moving moments (bring kleenex) and is receiving positive reactions from many moviegoers. I actually enjoyed much of it while I was in the theatre. (The child actors are, without exception, superb.)

But if you reflect on it and realize that you've been manipulated for two hours, *The War* will not have won the battle for your emotions. And that should allow a healthy bud of cynicism to form in your discerning viewer's brainstem. (See? It's really not hard to use cliches and bad metaphors. It really isn't!)

Piano Six tour begins in Maritimes

NEW HAMBURG, Ont. (Canadian Scene) — Janina Fialkowska wanted to give something back to the country of her birth and in which her career as a concert pianist blossomed. She has performed as a soloist and with orchestras in Canada, the United States, the United Kingdom, Germany, the Netherlands and her father's native Poland.

Fialkowska approached five other internationally known Canadian pianists and established *Piano Six*, a group which she proposed would tour Canada, and visit several places where live classical music is infrequently heard.

Her idea was accepted enthusiastically by pianists Jon Kimura Parker of B.C., Angela Hewitt of Ottawa, Angela Cheng of Alberta, and Marc-Andre Hamelin and Andre Laplante who like Fialkowska, come from Montreal. Each of the pianists has agreed to dedicate 10 days a year for 10 years to the tours.

The first tour was made in September, with Jon Kimura Parker giving eight performances to enthusiastic audiences in Nova Scotia and Newfoundland in a 10-day period. He performed works by Adams, Barber, Chopin, Liszt, Ravel and Mozart. Angela Hewitt will tour Northern Ontario in December and Janina Fialkowska will tour Manitoba in March. All six artists will appear together in Toronto on February 21, 1995, and in Quebec City on February 23, 1995. Communities interested in being considered for these tours should contact Jane Colwell, Colwell Arts Management, R.R. #1, New Hamburg, ON N0B 2G0.

'Christy' will return — for how long?

HOLLYWOOD, Calif. (EP) — CBS will bring back "Christy" as a mid-season replacement. The future of the series, based on Catherine Marshall's best-selling novel, may depend on the performance of a two-hour special broadcast on Thanksgiving evening in the U.S. (Nov. 24). The program, set in the Smoky Mountains, has been well-received by the Christian community, but has failed to capture the ratings or demographics needed for commercial success.

"At least this way we have a chance to come back to prove again that the public desires more shows about values and faith demonstrated in this series," executive producer Ken Wales told the *Southern California Christian Times*.

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Church, Marian Van Til, page editor

Relief work threatened in Liberia's civil war

BURLINGTON, Ont. (CRWRC) — The Christian Reformed World Relief Committee (CRWRC) has been active in development and relief activities for many years in Liberia through the Christian Health Association of Liberia (CHAL).

We are grieved that the political situation in Liberia has worsened and that many attempts at reconciliation have failed.

The following message is a synthesis of information CRWRC has received from its partner group, CHAL, the International Committee of the Red Cross (ICRC) and from its field staff: Peter Noteboom, who recently returned from a trip to Liberia, and Peter Vander-Meulen, regional director of West Africa.

Liberia has sunk further into civil conflict and destruction.

After more than five years of sustained efforts to alleviate the suffering of conflict victims, the remaining delegates of the International Committee of the Red Cross were forced to withdraw to the capital, Monrovia, on Sept. 17. The situation is desperate for the country's civilian population, which is now left without protection or any form of assistance. Murder and destruction are accompanied by systematic looting.

No such thing as 'normal life'

Phebe Hospital, the best equipped and staffed hospital in Liberia, has been evacuated and looted, as has Ganta Hospital, another important regional medical centre. A large displaced population of an estimated 100,000 survivors, including a group of orphans, have had to flee the area. They are now surrounded by several hostile rebel factions and they are without food or medical care and unable to escape.

In all of Liberia outside of Monrovia and the areas controlled by the regional military peacekeepers, ECOMOG, there are no clinics or hospitals equipped or operating, no schools with students or farmers pursuing agricultural activities. Most of the Liberian towns, forests and countryside are now empty of human life. Refugee populations in the neighboring countries of Guinea and the Cote d'Ivoire have reached new highs and the capital city, Monrovia, is over-crowded.

Meanwhile, the warlords and their personal armies continue to loot and plunder Liberia's economic and mineral resources for personal enrichment and power.

After 22 negotiated and signed peace agreements among the numerous rival factions, none of which has been implemented, there is not much hope that the latest one, the Akomsobo Agreement signed in Ghana in September, will succeed in disarming the factions and putting the country on a path toward free and fair elections. The new element in this latest agreement, however, is the right it grants to the regional peacekeepers, ECOMOG, to disarm rival factions by force. It is a solution to the conflict through more violence.

Write and pray

Do whatever you can as an individual to appeal for a comprehensive political solution. Write a letter to Prime Minister Jean Chrétien, Foreign Affairs Minister André Oulette or to John English, chairperson of the House of Commons committee reviewing Canada's foreign policy. Letters to them can be addressed to the Parliament Buildings, Ottawa, K1A 0A6. No stamps are necessary.

Ask these politicians to use their influence to put diplomatic pressure on neighboring countries who are known to allow any of the factions to use their territory as a base for recruitment, arms transport or communications and to arrest or deport anybody who obstructs the Liberian peace process. In particular, the countries are Cote d'Ivoire, Burkina Faso and Guinea.

Pray that God will powerfully move his people in Liberia to end the conflict and human suffering, to bring justice and peace, to restore and reconcile people and their environment.

Pray for the staff of the Christian Health Association of Liberia. They are depressed and exhausted from their fruitless efforts to move relief supplies into the area where Phebe Hospital is located.

Your brothers and sisters in Liberia thank you for your concern and prayers.

Christians in Gaza starting to sense some religious freedom

GAZA (EP) — Worshippers at Gaza's tiny Baptist church are sensing some relief after years of tension. But missionaries working there say it is a guarded optimism.

The Gaza Baptist Church, with some 30 members, has nearly 100 people in attendance for Sunday worship. While official estimates count some 3,000 Christians in Gaza, Christian leaders working there say that number is much less. At any rate, the Christian population is less than one per cent of the independent region's population of 850,000.

Violence still swirls around the new relationship between Israel and the Palestinians, but conditions are much better than during the bloody Intifada resistance movement against Israeli occupation, Southern Baptist workers in Gaza say.

Since the end of the Intifada earlier this year, Christians say they see a change in attitude toward religion. "Now you can discuss God without it having to be a political thing, and that's a big freedom," said Southern Baptist missionary Debbie Peterson.

During the Intifada it was hard to get an audience to discuss spiritual matters. "They were afraid of what their neighbors would do to them," said Peterson.

Peace has also moved Gaza Baptist Church out from under a dark cloud of uneasiness.

Members now are able to meet on Sunday mornings and sing spirited hymns with the doors and windows open. With no curfews, members can worship freely — unlike the days of the Intifada, when they had to cancel services or meet secretly.

"Now there are no soldiers, no checkpoints, no wires, no shooting, no stones thrown, said Jaber El Jildah, one of the church's leaders. "We think it will be easier to reach out now, but we must have wisdom."

The modest stone church building sits across a square from a fortified building that was the final outpost occupied by the Israeli army. El Jildah, a jeweller, said the church had to keep a low profile during the Intifada.

"We were afraid to do anything against the Intifada. We did not want others to look at Christians like that," he said.

After the ending of the Intifada last year, chaos ruled in Gaza. Armed gangs shot those suspected of sympathizing with the Israelis. Schools were closed and shops shuttered.

Missionaries in Gaza pursued their work as much as possible during the Intifada. But simply staying in Gaza was perhaps the biggest victory. Now, with relative peace, those remaining look forward to building more relationships and sharing the gospel with more people.

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'The second sex'

Al Wolters
CHAPTER & VERSE

"But for Adam no suitable helper was found. So the Lord God caused the man to fall into a deep sleep: and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man" (Gen.2:20b-22, NIV).

In my last column I discussed the phrase "suitable helper" as a description of the relationship between Eve and Adam, and stressed that this expression is often misunderstood. What it conveys is the fact that Eve is a perfect match for Adam, equal and complementary, though with a unique difference. But I ended by saying that the biblical account of Eve's relationship to Adam also implies that she represents "the second sex."

One of the classic texts of 20th century feminism is the book by Simone de Beauvoir, the French existentialist philosopher, entitled *The Second Sex*. The title conveyed De Beauvoir's outrage at the fact that women had almost always been considered "secondary" to men: "second-class citizens," "second-best," not really of primary importance.

In the light of that, what are we to do with the Genesis account of Eve being formed from Adam's rib? Clearly, she is being depicted here as derived from, and chronologically later than — second to — Adam.

Pitting Scripture against itself

One way out of the difficulty is to have recourse to biblical criticism and to contrast what is commonly known as the two "accounts of creation." The first one (Gen.1:1-2:3) comes from the so-called P-source, and portrays male and female as created together in God's image, with no hint of one coming after the other (Gen.1:27).

The second one comes from the so-called J-source, and represents Eve as coming from and after Adam. The first teaches the equality of the sexes (so it is often argued) and the second teaches female subordination. So we should choose for the first over the second, it's said, since the main theme of the Bible is liberation, and women need to be liberated from subordination.

The difficulty with this view is that it pits one part of the Bible against another, and therefore rejects one part of Scripture in favor of another. It represents the permanent hermeneutical temptation of creating "a canon within the canon," that is, designating certain passages or themes of the Bible as the *real* Word of God, which can override other passages or themes which are also found in the Bible. Against this hermeneutical temptation the Reformers of the 16th century formulated the principle of *tota Scriptura*, "the Scripture in its entirety."

Patriarchal culture superseded?

Another way of dealing with "the second sex" is to say that this is an Old Testament way of speaking which has been superseded, in the progress of God's revelation and with the coming of Jesus Christ, by the New Testament. Ancient Israel lived in a patriarchal culture and God was prepared to accommodate himself to the sensibilities of that cultural milieu in order to get his message across. But in New Testament times the message of the gospel fundamentally undercuts such demeaning ways of speaking.

The difficulty with this view is that the New Testament repeatedly appeals to precisely the passage we are discussing to give scriptural support to apostolic injunctions about the way Christian women should behave in the New Testament church (1 Cor.11:8 and 1 Tim.2:13). And this is hardly surprising, since the Genesis creation account is fundamental to biblical religion and cannot be discarded without serious distortion to our understanding of the gospel.

Whatever our view of normative gender relations within the Christian community today, we have to come to terms with the offensive fact that the Bible does portray woman — though a perfect match for man — as in some sense "the second sex."

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont. He is really not such a bad guy at heart.

45 years of chaplaincy in Canada celebrated

Wilma Jonkheer

WHITBY, Ont. — The first day of this month marked the 45th anniversary of full-time chaplaincy services in Canada. It all started in Whitby, Ontario, at the Whitby Mental Health Centre (then called a psychiatric hospital) where Rev. Thomas Floyd was Canada's first government-paid hospital chaplain.

Whitby Mental Health Centre (WMHC) borders Lake Ontario where pine and fruit trees dot the shore and Canada geese feed. It serenely blends past and present, combining century-old buildings with a new hospital. The centre is a place of beauty and a place of suffering.

WMHC is where Dr. G. Grant Schwartz, departmental director of chaplaincy services and teaching supervisor for the last 20 years, teaches students how to listen with the heart and to minister in true humility.

WMHC is where staff chaplains — Rev. Markus Lise (who is Christian Reformed), Rabbi Larry Lander, Rev. Oliver Moloney — secretary Helen Leitis, and volunteers "walk the extra mile" with residents.

WILMA JONKHEER

Grant Schwartz (l) and Christian Reformed staff chaplain Markus Lise (r) flank keynote speaker Rabbi Jeffrey Cohen.

Variety and helpful insights

Cold November 1st rains did not dampen the spirits of anniversary celebrators, who were assigned "neighborhood groups" upon arrival.

A handful of local experts spoke on a variety of mental health topics, including Rev. Dirk Habermahl, formerly regional co-ordinating chaplain, who presented a significant "model of spiritual care for mentally ill persons living in your neighborhood" called *The Way Back*.

The keynoter was a rabbi visiting from the U.S. Rabbi Jeffrey Cohen is director of pastoral resources for the state of Missouri's Department of Mental Health. Cohen was as comfortable with his audience as he was with his theme, observers said. (Cohen wore a button which proclaimed: "Depression is an illness, not a weakness.")

Cohen addressed four issues which were then taken up by the "neighborhood groups":

1. Who are the mentally ill in your neighborhood and how do you meet them?

2. What difficulties do you have in ministering to mentally ill persons in your neighborhood?

3. Existing successful programs that are currently ministering to mentally ill persons.

4. Practical issues in implementing mental health ministry in your neighborhood.

Food for thought

Rabbi Cohen left his audience with a number of questions and thoughts to mull over. A sampling:

+ Do we know what mental health and what mental illness is?

+ What is your and your congregation's concept of pastoral care?

+ A mentally ill person is more often the victim than the perpetrator of some violent act.

+ There is a distinction between *curing* and *healing*. Healing comes as a result of looking at the whole person.

+ As faith communities we have had a tremendous impact on mental illness and we run many programs during the week. But unless we ask mentally ill persons to our weekly worship services, we have not succeeded and have sent a very mixed message.

+ Prayer is the ethic and culture of the soul.

A concluding worship service was conducted by Revs. John Flindall and Carl Tuyl, the latter the newly elected executive director of Ontario's Multifaith Council on Spiritual and Religious Care.

Wilma Jonkheer is a freelance writer from Whitby, Ont. She spent 12 months as a supervised pastoral education (CPE) student at Whitby Mental Health Centre.

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Feature

A relief worker learns to accept unanswered questions

Agnes Kramer-Hamstra

Jane Roy is a familiar name to people from London, Ont. She helps run the London and Area Foodbank. She has welcomed the students from two of London's Christian schools as they work there. She was described recently as "one of God's fools" (1 Cor. 1:18-31).

In the past four years Jane has chosen to spend her holidays in unlikely spots: Iraq (1991); Somalia (1992); The Earth Summit (1993); Rwanda (1994). Jane Roy works out God's foolishness by responding to emergencies. The following is a conversation with one energetic, restless and quick-spoken servant. Jane was interviewed on behalf of CC by Agnes Kramer-Hamstra, a freelance writer who lives in London, Ont.

Jane Roy with an orphan in Rwanda. Those without family are often inadvertently overlooked when supplies are distributed in the refugee camp.

CC: *Jane, what made you go to Rwanda?*

JR: When I saw the pictures I wanted to go, to help, to try and do something. Most people did: Rwanda has drawn out the biggest (financial) response from people. I've always wanted to be involved with the Third World directly. And so I balance what I do here with my holidays, with emergency type help. I know I am honestly saving people from dying but I also know in the long term I'm not necessarily doing as much.

CC: *At first, when you tried to get to a troubled spot you were told to just donate the $3,000 dollars your plane ticket would cost. Why do you want to actually be there?*

JR: Because of what I represent, because of my philosophy. I am Canadian: I think responding to trouble in the world is part of our heritage and culture. I am Christian: it's no good talking about what I believe unless I go and do things that are practical expressions of my belief. And personally, going there really keeps home in perspective, in terms of what we have here.

CC: *On a Friday (July 26) you made the decision to go, and by Tuesday afternoon you were on your way. How did you find a way so quickly?*

JR: For my first trip (to Iraq) I started making calls to local organizations: CARE, the Red Cross, with no success. So I decided to just go. I'd heard of Kurdish refugees streaming into Turkey, so I booked flight to the city where most of the relief was going. Once there, I just started asking organizations where I could help. I met a Canadian with the UN who set me up, and I ended up in Iraq helping to run food distribution.

That gave me contacts and some friends. So I did the same thing in Somalia. Some of the same people from Iraq were there. This time (in Rwanda) I had contacts. "Come if you can find a way," they said. And so I phoned the Canadian military and said I was volunteering for such and such and can I hook a ride? They said, "No problem," and so this was the first time I didn't have to pay for my flight.

CC: *You went to a refugee camp just over the border in Zaire. And your work was to clear away bodies.*

JR: As we were driving up to the camp there were hundreds of bodies along the sides of the road. I didn't have trouble moving those bodies: I was trained as a zoologist and I could be objective about how disease would become rampant if the bodies weren't moved. But it was so much more difficult when a family brought a body, or when you bent to pick up another body and the eyes moved — there was life. Or later, when I learned that the unwrapped bodies belonged to people who had no one, the marginalized ones.

CC: *You said the marginalized people (orphans, widows, the displaced) in the camp had trouble getting food.*

JR: The camp had 180 to 200,000 people. They were split into six groups. Each group picked leaders who would come once a week for supplies and go back and distribute them. If people were not part of a family, they could easily be missed. No one was looking out for them.

CC: *One day you rescued someone who was about to be stoned. He had been caught stealing and selling supplies. Shouldn't these people be brought to justice?*

JR: Often such people were not guilty. A rumor would start and the next thing you know there were hundreds of people trying to stone him. There was a mob mentality. The times of greatest brutality were when someone was accused of being Tutsi. But among the thousands of people there, these were isolated incidents. They just showed the need for a system of justice: not only in the camp but in the country.

CC: *You say each trip you made has gotten successively worse. In what ways?*

JR: In the degree of suffering I saw. By the time I arrived in Iraq the relief supplies had come. In Somalia there was still malnutrition and people dying, but this is the first time I've been there at the beginning of an emergency.

CC: *And you say there are more and more unanswered questions for you....*

JR: Yes. I believe [human beings are] idealistic and I believe that we have two natures. But I don't understand why we get driven to these things. How can we do this to each other?

In Somalia, a mother would take her scant food ration and feed the stronger child, letting the weaker one die — survival of the fittest. In the West we at least propose to believe that the weakest must be saved. But this time in Rwanda I started to understand that there is no answer for the mother: she is in an impossible situation, impossible, because she wants both to live.

I have questions about the involvement of the West. We've been in Somalia for 50 years and what difference has it made?

Have these trips changed you?

JR: I don't think "change" is the right word. I think it's more building, more of a deepening. Every time I go, I question my faith, I question God — his timetable, I question [humankind]. The experiences I go through lead me to understand that life and answers aren't as simple as I thought. I've learned to have a lot more patience.

CC: *Patience with what?*

JR: Patience with life. I think the Western way is that we have a lot of mercy. But we look at things and we want quick fixes. If something's wrong, we just throw money at it, we throw ourselves into it and the next thing we know, we think that situation should be over in the month.

CC: *But the media works that way.*

JR: Yes, but we do also. It's

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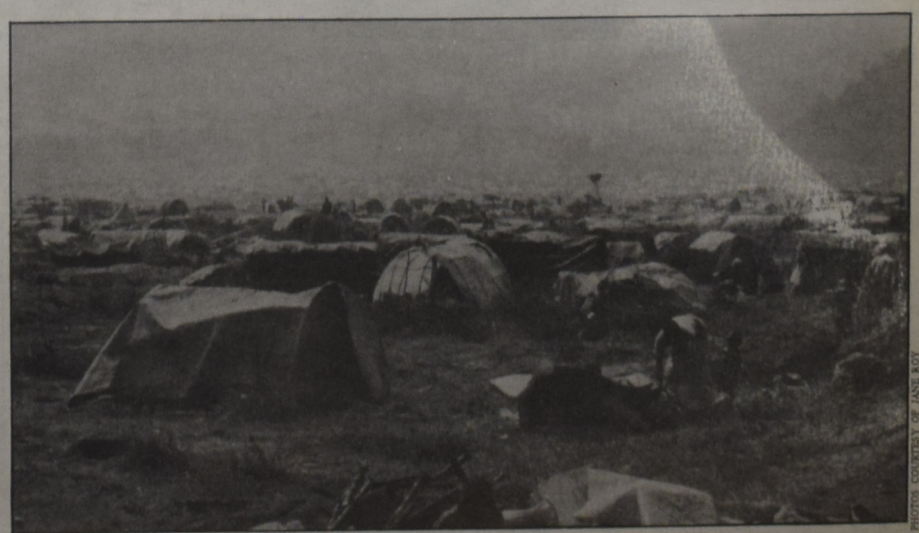

PHOTOS COURTESY OF JANE ROY

The Rwandan refugee camp had about 200,000 people divided into six groups.

Feature

Pope John Paul II on the threshold

Praying for the Pope in a Calvinist church

George Vandervelde

"We do not pray for the *Pope* in a *Calvinist* church." He almost spit out the words — heavily underlined by an agitated finger. His outburst after a morning service was prompted by my praying for Pope John Paul II as he was about to visit Northern Ireland. I had asked that the Spirit guide the Pope to speak words that would help defuse the murderous tension there. I asked the man why we ought not to pray for the Pope. He simply repeated his ban. Exasperated, I tried another tack: "May we pray for Leonid Brezhnev in a Calvinist church?" No answer, of course.

After that incident, I expected some virulent reactions to the Pope's subsequent visit to Canada. To my astonishment I came across no diatribes on the pages of CC — not even in letters to the editor, as I recall. The reason for this lull is obviously not that "Calvinists" have suddenly shed their critical faculties. Most of us, for example, rightly decry the Pope's strong Marian devotion (expressed in his papal motto, *Totus Tuus* — "Wholly yours") and the role he ascribes to her. At the same time we are deeply impressed by boldness in the service of the Gospel. More especially, in spite of all our misgivings, we cannot help but applaud this man of God as he testifies to the Good News in the centre of the public square.

Strange company

The appearance of his book *Crossing the Threshold of Hope* will no doubt evoke similar reactions — ambivalence tilting in the direction of admiration. And if the tilt wavers, it may be decided by the extraneous pressure of "the competition." Just a week after its launching, the Pope's book was on the threshold of taking its place at the top of the charts. But in first place stood Faye Resnick's publication of the "private diary" of Nicole Simpson, O.J.'s murdered wife. "Not even the pope can outsell juicy tell-all," crowed a headline in *USA Today*.

This strange company at the top of the charts says something about our times, where the banal and the brutal, the shallow and the sham crowd out of the public spotlight whatever is solid and true. Rare is the occasion when substance comes even close to challenging the fatuous for media attention. But this book does just that. (In Canada the competition looks a tad more decent. This week the Pope's book is nestled comfortably between a biography on Trudeau at the top and a book on Mulroney in third place.)

This publication is a first. Never before has a book been published by a Pope in office. And it came about as an "accident" of sorts. A television interview had been planned for October 1993 to mark the 15th anniversary of John Paul's papacy. At the last minute the interview fell through because of the Pope's impossible schedule. Having the questions for the interview in hand, John Paul II spent his spare moments penning his responses. Hence the book: 229 pages of text, 20 million copies in 21 languages.

Under some 35 headings, the book covers a host of topics, starting with "The Pope: A Scandal and a Mystery," and ranging from "Why is there so much evil in the world" and "Why so many religions?" to "Does eternal life exist ?", "Women" (the shortest title and chapter) and "Is there really hope for the young?"

Explaining 'Vicar of Christ'

Facing the suggestion that the papacy is an offense to modern sensibilities, the Pope, of course, in no way diminishes the weight of his office. Yet he immediately attempts to anchor it in the story of redemption. It is rooted, he maintains, in the death and resurrection of Jesus Christ and it in the call to be his authentic witness.

He strongly emphasizes that *Christ himself is the rock* and that it is *Christ* who builds his church. By the Holy Spirit, Christ equips human beings to be "witnesses of God crucified and risen in Christ."

While affirming that the Pope is the "Vicar of Christ," John Paul links this to the ancient saying that "every Christian is another Christ." He then places the specific way in which the Pope is called *vicarious Christi* in the context of every bishop being a "vicar of Christ." That is not the whole story of the papal role, to be sure. Yet it is precisely this function of witness — especially public witness — that makes non-Catholics and even non-Christians sit up and take note.

God-centred prayer

In immediately following chapters we do not read about the august churchly responsibilities of the Pope. Rather, we hear how and why the Pope prays. If one turns to these chapters for technique, in response to the how, and for sighing about the weight of office in response to the why, one comes away disappointed — or delighted.

John Paul begins by insisting that the "Thou" of prayer is far more important than the "I." Then he points out that "man is the priest of all creation."; in Christ we are, in fact, "the prophet, priest, and king of all the earthly creatures." Prayer, he maintains, is a "cosmic function." It is the principal part of the cosmic drama, creation and redemption.

One could hardly imagine a more God-centred and for that reason world-oriented, exposition of prayer. And if this exalted centre and vast scope of prayer seems daunting, the Pope cheerfully adds that prayer "is the easiest way of making God and his redeeming love present in the world."

Important philosophical detour

The book frequently throws one somewhat off balance. In response to a question about the meaning of Christ's sacrifice on the cross, the Pope embarks on a rather long journey, visiting various philosophers. He starts with Descartes, moves to Kant, Hegel, Husserl and Heidegger, and, backing up a bit, to Voltaire and Rousseau.

The philosopher that he is seems to win out over the

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Features

A relief worker learns to accept unanswered questions

...continued from page 10

part of our way, to be — "adolescent" isn't the right word — to be young, energetic, play hard, work hard and we believe we will have success. Look at South Africa, apartheid, even the black/white situation in the States.

We're great at mercy. We're not good at patience. The Eastern world is great at patience but not at involvement.

CC: *You have a degree in zoology. What happened to Jane the zoologist?*

JR: Jane the zoologist had hoped to go to Iraq to help in cleaning up the oil spills. Jane the zoologist attended the Earth Summit and spent time in the rain forest. She was very conscious of the environment as another victim of the Rwandan disaster. The 800,000 Rwandan refugees in Zaire are causing massive deforestation as they gather wood for cooking and warmth. And this is endangering the already precarious mountain gorilla population. Humanity and the environment — I can't separate them. My faith is affected by my specialty too — life comes from death, life and death are a natural cycle somehow. And God's timing is less personal. Not that he isn't involved in the small details, but he is much bigger than my personal problems. And his involvement is with many people, global.

COURTESY OF JANE ROY

Wood is cut by refugees and hauled for heating and warmth.

CC: *And how do you keep your perspective, at the end of a day of moving bodies?*

JR: I think I've come to accept my unanswered questions more. I do not understand, but I trust in God's timeframe. In the personal sense, in all this I see Christ and all the things he went through and felt.

CC: *Can Christians help at all in the area of reconciliation?*

JR: (hesitantly). Christians can help. [Except] Christians themselves don't reconcile very well. Christians need to be involved especially in dealing with other cultures in an understanding way. I met a lot of Christians on my trips whose attitude was: if someone was a Muslim they were going to hell. These people were not trying to save individuals. Trying to save them is right in the sense of [bringing] peace, but that takes 30-40 years. And it's not right to come in and preach. Christians need to be open: "I'm a Christian, but our common ground is peace and that's what we're going to work upon...."

That would be our involvement. It's possible only over the long-term and in the time-frame of generations. Christians supposedly have that kind of patience.

CC: *Is it hard to come home?*

JR: No, I really wanted to — I'd had enough. I couldn't deal with it anymore. But it was hard to adjust. It's like being two different people in two different worlds. How can people here understand if they haven't been there?

CC: *Is it hard in terms of lifestyle?*

JR: Only in the sense that I'm uneasy about where Canada is going. Canada seems to be going into a business mentality — we are not as committed to others. The budget cuts to foreign aid point to the mentality of the bottom line. There needs to be a bottom line, but compassion, for Canada, has always been a part of that line.

Pope John Paul II on the threshold

...continued from page 11

pastor. Not until the next chapter does he return to the question of the cross. Yet, for the Pope, the philosopher's stroll was hardly a detour. He needed to refute the Enlightenment notion that God can safely be banished from the world, and "original sin" from human consciousness.

A passion for mission

Fascinating, too, is the passion for evangelization and mission that runs through many of John Paul's reflections. And again, his view of mission is as deep and wide as his view of prayer. The Father is at work until now, redeeming the world. The church is caught up in this renewal, walking into the future to meet the next generation of believers. And because Christ becomes present in and is represented by these youthful believers, "Christ is forever young." By implication the church is forever young, for the church is missionary "by her very nature."

World events are also set within the dynamism of God's ceaseless action in the world. The Pope's reflections on the downfall of communism is fascinating. Aside from rather curiously linking Marxism's demise to the apparitions of Mary at Fatima, he again refers to the text, "My Father is at work until now and so am I at work." Here, too, God is busy, working through human agents in the public arena of history. The Pope avoids simplistic answers. While attributing the fall of communism to God, he at the same time points out that "in a certain sense, communism as a system fell by itself."

John Paul does not speculate on his own role in these cataclysmic events. Many consider the Pope to have been a catalyst, if not one of the principal actors, in the communist collapse. It is widely rumored that at a critical stage of Solidarity's push for power in Poland, when a Russian invasion seemed imminent, the Pope wrote Brezhnev a letter warning him that he would personally join the resistance fighters.

Even if this were mere rumor, there can be little doubt that the Pope provided the crucial link that brought down the Polish communist regime. As Gorbachev conceded in 1992, "Everything that happened in Eastern Europe these last few years would have been impossible without the presence of this Pope."

Deep and genuine piety

The attractiveness of this Pope, also to many Protestants, lies in the way in which his powerful public presence is linked to a deep and genuine piety. Whether he inveighs against the wanton destruction of human life by abortion or the brutal injustices perpetrated by rightist and leftist regimes, the power of John Paul II's statements lies in their rootedness in his fundamental trust in God.

The melody of this book is, as the title suggests, hope. The dominant chord is the frequently repeated admonition, "Fear not." These words point to an unshakable conviction regarding the victory of Christ and his rule. This victory is equal to anything the world dishes out because the victory has gone through the abandonment and judgment of the cross.

In a world in which the media gorge themselves on the latest revelations about O.J., it is a welcome relief to see the spotlight turn to the testimony of JP II. Though disagreeing on many points, and admitting that fascination with the Pope comes a whole lot easier when one does not have to live "under" his rule, we find it hard to turn away.

Where searing images swirl and raucous voices echo down our world's corridor to despair, it is good to hear — in the public square — a voice that beckons to the threshold of hope.

Crossing the Threshold of Hope, *by John Paul II. Toronto, Knopf, 1994. ISBN 094-932350-0, hardcover, 244 pp.*

George VanderVelde is senior member in systematic theology. One of his areas of specialization is contemporary Roman Catholic theology.

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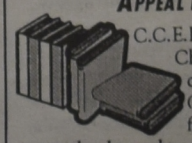

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Terrorism as theatre proves effective for the IRA

Has peace finally come to Ireland? (Part II)

Michael Fallon

Recent developments in and around Ireland have prompted author Michael Fallon to send an article to* Christian Courier. *Being of Catholic Irish descent but having an academic interest in Dutch Calvinist immigrants to Canada, Fallon wants to help our readers understand what the IRA is doing.

In this second instalment, Fallon shows how successful the IRA was in bringing independence to the southern part of Ireland.

Following the Easter Rebellion, the shift from shock and horror to admiration had begun. Songs of Easter week were soon heard. Poems were written. All the rites that turn a dead rebel into an Irish martyr were performed. Membership in the IRA increased.

In 1919, the IRA's newly formed political wing, Sinn Fein ("Ourselves Alone") won the general election. They swept the country, except for the northeast district where the Unionists, the party of the Orange Protestants retained their traditional seats. The country had repudiated Britain and chosen Sinn Fein, the nationalist party.

Those officials legally elected abstained from sitting in Westminster and met instead in Dublin where they called themselves the Dail Eirean, the National Assembly of Ireland. The reaction of the British government at this development was predictable; it declared the Assembly illegal and ordered the arrests of those involved.

After 1916, the military wing of the IRA had gone underground. The force that emerged from this period was essentially the model for the army up until the mid 1970s. Its leader, Michael Collins, foresaw that his best weapons would be subversion and counter-intelligence.

The Easter Rebellion had shown the IRA that they could not meet the British army in a full scale encounter. Victory, if it was to be achieved would come by indirect means through psychological attacks which would cause the British government to abandon the struggle even if its forces remained intact. As Brian Jenkins has observed, violence employed in situations in which people cannot hope to win in open battle is "aimed at the people watching, not at the actual victims — terrorism is theatre."

Military success

These tactics proved to be extremely effective for the IRA. With the resumption of IRA military activities following the squelching of the Irish National Assembly, the British were swamped with resignations from the civil and military service in Ireland. To throw the British further off balance, the IRA began to assassinate British officials in England.

The British response to this growing terror was clumsy and incompetent. Finally, bowing to tactics they could not deal with, growing British concern at home, and mounting international pressure, the English finally withdrew from the South. While never suffering a serious military defeat, the British were unable to cope with murder from a country ditch or snipers' bullet in the back while strolling through a Dublin park.

The Government of Ireland Act of 1920 partitioned the island into two parts, "Northern Ireland" and "Southern Ireland," the latter known later as the Republic. The line of division between the two was reached by agreement with the Ulster Unionists, who wanted as large an area as possible, consistent with their being able to maintain an electoral majority. Three countries of historic Ulster were omitted because to include them would have provided only the slightest Unionist lead.

While the more radical elements in the IRA opposed the Act, its forces were now divided. Many of its men had joined the ranks of the new Republic. In addition, the majority of the Irish people now desired peace and did not want to resume the war over the status of the predominately Protestant North.

In an attempt to force the free state to claim Ulster, the IRA began attacks on the fledgling administration. The government in Dublin — itself made up of many veteran members of the IRA — would, however, not be intimidated. It embarked on a civil war in which it quickly routed the shrunken forces of the IRA.

A long-awaited treaty is ratified in Dublin on January 14, 1922, ending the conflict with England and establishing the Irish Free State, as part of the British Commonwealth.

Catholics protested

The terrorist war which the IRA has been carrying on in Northern Ireland and Britain up to this past September flared-up in 1969. That flare-up was inaugurated by the civil rights marches of the Catholic minority. Catholics were protesting against their suffering at the hands of a militant Protestant majority, and against their exclusion from political activity.

For the Ulster Orange loyalists who had raised gerrymandering to a fine art, these protests were regarded as acts of state subversion and they unleashed a series of unusually violent pogroms against the Catholics, who were forced to barricade themselves in their ghettos for protection. As the Ulster police force was primarily controlled by the loyalist forces, London, under pressure to protect the Catholics, sent in the British army to separate the belligerent.

This was a period of change for the IRA, highlighted by a divergence of views about what should be done in Northern Ireland. The official IRA, OIRA as it came to be known, became more involved in the civil rights movement and declared a military truce with Britain. A breakaway group, the Provisional IRA (PIRA), the Provos as they are commonly called, went on the offensive. The Provos and its splinter group, the radical Irish National Liberation Army, are the military organizations that have attempted to achieve a united Ireland by terrorist means, a goal they have held to up to the recent past.

Michael Fallon is a PhD candidate in history at the University of Guelph, Ont. His specialty is Dutch and Irish immigration history.

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The silence of the loons: a new solitude?

Environmental Housekeeping

John Wood

The wild cry of the True North. The promise of unspoiled nature and a peaceful time on the water. Nothing matches the haunting call of a loon. The sound seems to touch something deep, even primal, in everyone who hears it. We are in love with loons here in North America. They adorn our greeting cards, paintings and "Northern Reflections" sweatshirts. These gaviiforme divers are the quintessential Canadian symbol, defining the coins of the realm like the name "greenback" does the American buck.

But south of the border they are not less loony for loons. Recordings of wilderness sounds have been popular in the U.S. for almost 20 years. "Solitudes" and other labels prominently feature the vocalizations of common loons but seldom offer the blatting laughter of a mallard drake. What is it about us that longs for and celebrates solitude?

A wrong kind of solitude

There are a few kinds of solitude that fascinate us, yet we know we ought to avoid. We struggle with the solitudes that arise from differences in history, religion, creed and language. A solitude that threatens to drive us far apart. Then, too, we are instinctively repulsed by the solitary creature who is unique, alone, the last of its kind in the world.

In Dr. Suess' children's book "If I Ran the Zoo," a sequence of singularly sensational and solitary beasts are gathered from all over his imaginary world. It is good fun in a cartoon, but in reality the solitude of the last ivory-billed woodpecker, or whooping crane or passenger pigeon is a tragedy, not something to celebrate.

An estimated 500,000 common loons and four other less well-known cousins grace our lakes each summer. One or more pairs were once a common sight, even in the presence of summer cabins and motor boats. To many lakeshore residents, loons seem to be doing well. Yet careful observers say that like a miners canary, the loon is telling us a message of subtle environmental change. A message that we may not hear unless we pause in quiet reflection.

Our love affair with the great outdoors has blossomed. We fulfill our dream of a weekend away with motorized boats. Although individually innocuous, the cumulative effect is a riot of sound and waves ringing across many of our lakes.

This came home to me this summer while visiting a friend's summer cabin. We watched several pair of loons shepherd their young out of the way of power craft and jet skis. It was difficult to make out the calls over the cacophony of sound, but the distress was evident. No matter how considerate one set of boaters, the next might race past having failed to notice the birds bobbing up ahead.

A powerful dilemma

The solitude we seek is quickly passing away. The "boomer" generation is just coming into enough wealth to fuel a surge of recreational property construction. Our dilemma, it seems, is that in the act of arriving at the lakeside we destroy the solitude we came to find.

Learning to live in harmony with such sensitive creatures has proven difficult for modern society. The problem isn't new, or even unique to us. Isaiah (5:8-10) gave a similar warning to the Hebrews. If we keep this up we will soon be hearing only the silence of the loons across our lakes each summer.

John R. Wood teaches environmental science at The King's University College, Edmonton.

How frogs spend Christmas — and the rest of winter

KLEINBURG, Ont. — (Kortright Observer) — The **American toad** is really a terrestrial frog. In early September it digs a burrow, borrows a mammal tunnel or crawls into a natural crevice so that it can overwinter up to 30 cm underground.

In the spring when ground temperatures rise above freezing, the toad will dig its way to the surface and head to a pond where it will breed.

The diminutive **spring peeper** does not go far to avoid the winter. It stays on the surface, crawling under leaf litter, logs or tree roots for protection.

The **gray treefrog** and the **wood frog** do not go very far underground either. Both spend the winter beneath leaf litter, rocks or perhaps inside a mammal burrow or other underground crevice.

All three species are thus exposed to freezing temperatures, especially in the years when there is little snow cover.

Ice in their veins

A peeper's body will actually freeze and ice crystals form inside of it. The remarkable ability to withstand repeated periods of freezing and thawing is due to large amounts of glycerol which the frogs accumulate in their blood in the fall. This acts as a sort of antifreeze that limits dehydration and protects their bodies from cell damage.

A spring peeper

The **northern leopard frog** cannot withstand freezing temperatures. It burrows into the mud at the bottom of a marsh or pond, usually near tree roots or rocks. If water temperatures are slightly above freezing, it can adjust its position from time to time.

A leopard frog

The **green frog** tucks into small crevices between rocks, fallen logs and branches or other debris that accumulates on the bottom of ponds and streams. It remains more or less inactive throughout the winter but might sometimes be seen swimming or even feeding during midwinter warm spells.

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BOS, Wilhelmina, born January 16, 1941, last known address in Canada: 10359 Kent Road, Chilliwack, B.C.

CATANEO, Fulvio, born June 5, 1956, emigrated to Toronto, Canada: March 15, 1994.

EYS, Martinus Cornelis, born April 24, 1929 in Aarl. veen.

NGUYEN PHUC, Ton N.P.T. Ardus Bernardus, born September 25, 1969, emigrated to Canada: June 24, 1991.

MAYENBERG, A.W., born January 4, 1929, last known address in the Netherlands: Zoutmanstraat 1, Ijmuiden.

van de PLOEG, A.M., born August 15, 1929, last known address in the Netherlands: Sarphatipark 122, Amsterdam.

SCHOLING-THALEN, Mrs. M., born March 28, 1930, emigrated to Canada in 1976, last known adress: 47558 Yale Road East, Chilliwick, B.C.

de VRIES, Robbert Willem, born September 12, 1927 in Canton (China), emigrated to Canada in 1952.

WESTERMEIJER, John, born February 24, 1970 in Rotterdam, emigrated to Canada: July 19, 1988.

CONSULATE GENERAL OF THE NETHERLANDS
1 DUNDAS STREET W., SUITE 2106
TORONTO, ONTARIO M5G 1Z3
TEL. (416) 598-2520

Thank You

MURRE:
We wish to express our sincere thanks for all the cards, visits and messages of sympathy during the illness and death of our dear husband and father. That he is with the Lord is our great comfort.
Mrs. C. Murre and family.

Obituaries

Spijk, Gr. Brampton, Ont.
1909 Psalm 23 1994
On Oct. 27, 1994, the Lord took unto himself our dear mother, grandmother and great-grandmother
JANTJE FLIKKEMA
(nee PASTOOR)
at the age of 85, at Holland Christian Homes, Faith Manor, Brampton, Ont.
Predeceased by her husband Jacob Flikkema on Feb. 4, 1970, and grandson James (1964).
Lovingly remembered by her children:
Albert & Henny Flikkema — Georgetown, Ont.
Peter & Ann Flikkema — Brampton, Ont.
Tena & Henry Klumpenhouwer — Brampton, Ont.
John Flikkema (Jane - deceased) — Brampton, Ont.
Dianne & Garritt Pickert — Lacombe, Alta.
Joanne & Walter Mann — Georgetown, Ont.
Bill & Betty Flikkema — Georgetown, Ont.
Mike & Ann Flikkema — Kirwood, Ont.
Greta & Dick Biersteker — Brantford, Ont.
Frances & Roy Illerbrun — Hamilton, Ont.
Rick & Joanne Flikkema — Drayton Valley, Alta.
36 grandchildren and 34 great-grandchildren.
Interment in the Brampton cemetery.
A memorial service was held at Holland Christian Homes, Brampton, Ont., on Oct. 29, 1994.
For I know whom I have believed and am persuaded that He is able to keep what I have committed unto Him against that day.
Correspondence address: A. Flikkema, 79 Main St. N., Georgetown, ON L7G 3H5

Look for our Calendar of Events on page 18...

Anniversaries

1959 December 4 1994
With joy and thanksgiving we wish Mom/Oma and Dad/Opa a very happy 35th wedding anniversary.
REX and CAROL HOEKSTRA
(nee DEHAAN)
Congratulations and love from your children and grandchildren:
Sylvia Hoekstra — Toronto
Trudy & Steve Pogue — Ottawa
Kara, Lindsey
Jennifer Hoekstra & Andrew Bulmer — Ottawa
Home address: 636 Broadview Avenue, Orillia, ON L3V 6N8

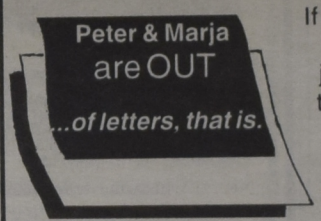
Obituaries

On Nov. 5, 1994, our dear friend
JENNY BUIT
was called home by her heavenly Father. She leaves behind her dear husband Luke and their two children Joyce and Robert and their families. She will be lovingly remembered by her friends:
Ann Vanderwal
John & Tena Ellen
Bill & Hilda Zuidhof
Lacombe, Alta.
"Because your love is better than life, my lips will glorify you" (Ps.63:3).

Obituaries

On Oct. 23, 1994, the Lord in His wisdom called to His eternal home our beloved father, grandfather and great-grandfather
SIEBREN HOFMAN
at the age of 86.
Predeceased by his wife Anskje Johanna in 1976.
He found his comfort in Ephesians 2:8.
Lovingly remembered by:
Fred S. Hofman — Thousand Oaks, Calif., USA
Norman & Jeanette Hofman — New Westminster, B.C.
Tena & Alex Vandalen — Burnaby, B.C.
Hilda & Hank Klootwyk — Burnaby, B.C.
Eight grandchildren and 18 great-grandchildren.
The funeral service was held on Saturday, Oct. 29, 1994, in the First Chr. Ref. Church of New Westminster, B.C., Rev. Peter Brouwer officiating.
Correspondence address: 6615 St. Charles Place, Burnaby, BC V5H 3N1

Every day is a day of the Lord.



If you would like advice about a problem or just have a question that you think we can answer write to:

P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1
Confidentiality is assured.

Applications accepted for maternity leave position

The **Abbotsford Christian School Board** is accepting applications for a maternity leave position at Clayburn Hills Campus. This is a **Grade 1 position** from approximately March to June 1995.

Applicants must hold a valid B.C. Teacher's Certificate and meet the requirements of the ACS Employment of Teacher's Policy. Please send resume, Statement of Faith and credentials to:

Ed Noot, Principal
Abbotsford Chr. School, Clayburn Hills Campus
3939 Old Clayburn Road, Abbotsford, BC V2S 6B7
Phone: (604) 850-2694 Fax: (604) 850-7075

Classifieds

Miscellaneous

Extend Christmas or New Year's Greetings through Christian Courier See our ad on page 8...

Lucrative Poultry Business near Orillia

On 3.2 acres with newer 3-bedroom home. Price includes 8736 chickens and quota, modern grading station and all other equipment. Excellent family business. Asking **$679,000** Call **Henry Zwiers, Sales Representative, Century 21 Don Campbell Real Estate Ltd. at (705) 325-1366 or (705) 326-4131 (home).**

Real Estate

GREENHOUSE OPERATION AND HOME FOR LEASE

Well maintained 23,000 sq. ft. greenhouses and 4-bedroom bungalow in prime location in **St. Catharines**, Ont., two minutes from the QEW. Available January 1995. For more info please call **(905) 984-3060**

Advertise in our monthly **Business Directory** every second issue of the month.

Miscellaneous

Position Available

University of Western Ontario Campus Ministry

Applications are invited for a **chaplaincy/campus minister** position to work with CornerStone Student Fellowship, First Chr. Ref. Church of London, Ont., and an ecumenical team of chaplains at a large secular university in London, Ont. The campus minister encourages student leadership, development of Christian community, relational outreach and growth in faith and lifeview. Excitement for learning, worship, relationships, and a desire to interact with a wide diversity of people on campus is a must. Please submit a letter of interest and your profile no later than **November 28, 1994**, to:

Arlene O'Brien, Search Committee Secretary
7-563 Central Avenue, London, ON N6B 2G5, Canada

Miscellaneous

PIPE ORGAN FOR SALE

Unified organ, 10 ranks, 25 stops. Pedal is combination pipe and electronic 16'. Dubay 1975 oak, 2-manual drawknob console (45 drawknobs) with lots of room for future expansion. A.G.O. 32-note pedalboard. **$30,000.**

May be played by appointment only.

Phone: (905) 689-5458 or (905) 628-5624

ATTENTION!

Seniors and Home Organists

Not enough room for an organ? Well, we have a one-manual, portable, classical organ available. It has 61 keys, 13 stops, 5 pre-sets and can be played with its own built-in speakers or connected to your stereo system or used with earphones.

The sound will utterly amaze you!

$1,495 including PST & GST.

By appointment only.

Van Geest House of Pianos
Waterdown, Ont.
Phone: (905) 689-6833 or (905) 628-5624

Personal

ONE TO ANOTHER
Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.
Write to:
#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

For Rent

FOR RENT in West St. Catharines, **1850 sq. ft. country bungalow c/w many features**. Well maintained property with quick access to QEW.
Call (905) 682-6030

Call for students — Classis Chatham

Any student from Classis Chatham who has applied for Calvin Seminary or its S.P.M.C. program for the purpose of full-time ministry in the Christian Reformed Church and who is in need of financial assistance for the coming academic year is asked to request application forms from the secretary, Mrs. Suzanna Westerhof, R.R. #4, Komoka, ON N0L 1R0. The **completed** application form must be in the secretary's hands no later than February 16, 1995, **or the application will not be processed**. Also, **first time applicants** should reserve the evening of **March 2, 1995**, for an interview with the Student Fund Committee.

Trenton Christian School

invites applications for the position of

PRINCIPAL

to assume responsibilities for the 1995/96 school year. Please direct inquiries and application to:

Search Committee
Trenton Christian School
20 Fourth Avenue
Trenton, ON K8V 5N3
Phone (613) 392-3600

PASTOR

Seeking new pastor

The **Granum Chr. Ref. Church of Granum, Alta.**, Canada, is seeking a **new pastor**. We are a stable church of 65 families in a rural setting. Our present pastor (Rev. G. VanDenBerg) came for three months as stated supply and remained in our service for three and one half years. Qualifications we seek include strong and clear preaching and teaching of the gospel as well as the desire and ability to give pastoral care and outreach through visiting in homes etc. Please contact:

Marvin Vandervalk
Box 245, Granum, AB T0L 1A0 Canada
Phone: (403) 625-2266 Fax: (403) 625-4443
All replies confidential.

DUCA CREDIT UNION

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Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities	Miscellaneous

Financial Development Officer

required by
Citizens for Public Justice

The Financial Development Officer is responsible for raising financial support from individuals, businesses, foundations, churches, etc. for CPJ's programs.

Suitable candidates will be able to articulate CPJ's public justice perspective, have experience in financial development or marketing, and show evidence of being a self-starter.

Location: Toronto
Salary range: $25,000 - $35,000
Start date: January 1, 1995. (Position will be filled only when a suitable candidate is found.)

Direct *written* inquiries to:
Harry J. Kits, Executive Director
Citizens for Public Justice
#311, 229 College Street, Toronto, ON M5T 1R4
Fax: (416) 979-2458

Redeemer College

Redeemer College
invites applications for a tenure-track position in:

PSYCHOLOGY

(Developmental and Clinical)

• Candidates should be committed to teaching and pursuing scholarship from a Reformed Christian perspective, and should possess, or be near completion of, a doctoral degree. The position begins August 1, 1995 (pending budgetary approval). Deadline: December 15 or until filled.

Direct inquiries and applications to:

Dr. Wytse van Dijk, Vice-President (Academic),
Redeemer College,
777 Hwy. 53 East, Ancaster, ON L9K 1J4.

Redeemer College offers equal employment opportunities to qualified applicants. In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.

Look for our Special Christmas Issue December 2

New from Dordt Press

The Advent of Justice
This book of Advent meditations is a reprint of a 1993 publication of the CJL Foundation (Canada), adapted for perennial use. Authors Brian Walsh, Richard Middleton, Mark Vander Vennen, and Sylvia Keesmat focus on Isaiah as they contemplate the meaning of the incarnation, both in the prophet's day and our own. paper, 68 pgs, illus, $4.25

Still Life by **James C. Schaap**
A new collection of Schaap's award-winning stories in which everyday characters encounter difficult problems, often within their closest relationships. paper, 187 pgs, $8.50

other recent publications

Christianity and Leisure: Issues in a Pluralistic Society
A collection of 20 essays exploring Christian views on leisure and related topics. paper, 251 pgs, $13.25

Nurturing Children in the Lord by **Jack Fennema**
A solid, biblical approach to nurturing and disciplining children, designed primarily for teachers. reprint, paper, 162 pgs, $7.25

The Impact of Evolutionary Theory: A Christian View
by **Russell Maatman**
An examination of the creation/evolution debate, focusing on how Christian and evolutionary views lead to different understandings of human behavior. paper, 318 pgs, $12.95

DORDT PRESS

To order, send check for book price plus $1.00 shipping per book, to Dordt College Press, 498 4th Ave. NE, Sioux Center, Iowa 51250

ASSOCIATE CURRICULUM EDITOR

CRC Publications, Education Department

The Christian Reformed Church in North America (CRCNA), is seeking applicants for the position of **Associate Curriculum Editor.** The qualified individual should have demonstrated ability to plan, edit, and write instructional materials. Responsibilities include assisting the curriculum editor in developing the pedagogical content of all materials produced by CRC Publications, and serving as primary editor and/or project manager on a variety of resources.

A qualified applicant should have a degree in education (Master's preferred) with at least four years of teaching experience.

A detailed job description is available upon request. For consideration, please submit a copy of your resume and a letter stating your interest by **January 25, 1995.**

Director of Personnel
Christian Reformed Church in North America
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560-0500
(616) 247-5881/Fax (616) 246-0834

AGENCY CONTROLLER

Christian Reformed World Relief Committee (CRWRC)

The Christian Reformed Church in North America (CRCNA), is seeking applicants for the position of **Agency Controller in the Finance Department of CRWRC - U.S.** The position carries the responsibilities for systems of accounting, budgeting, control, and financial reporting for CRWRC. This position will also be the primary agency interface with denominational activities for cash management, annual audit, risk management and other consolidated financial reporting.

A Bachelor's degree in accounting or business or the equivalent, with three to five years demonstrated experience in the area of accounting and control is required.

A detailed job description is available upon request. For consideration, please submit a copy of your resume and a letter stating your interest by **December 9, 1994.**

Director of Personnel
Christian Reformed Church in North America
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560-0500
(616) 247-5881/Fax (616) 246-0834

Classifieds

Events	Events	Events	Miscellaneous	Real Estate

1926 70th Anniversary 1996

First Chr. Ref. Church, Vancouver, B.C., hopes to celebrate its 70th anniversary, D.V., in 1996. Needed: anecdotes and pictures (on loan) of people and occasions connected with this congregation. Please send as soon as possible to:
Mrs. V. Pel, 4278 Watling St., Burnaby, BC V5J 1V2
Phone: (604) 433-5549

REUNIE

Banjoe Biroe Kampen

Datum: 24 augustus 1995
50-jarige herdenking

Voor informatie schrijf of bel:
Hans Meiboom
1 Bayside Drive
Carrying Place, ON K0K 1L0
Tel.: (613) 392-8821

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Het vertrouwde adres.

Nederlandse Kerstzangdienst

Emmanuel Reformed Church
170 Clarke Street North
Woodstock, Ontario
Tel. (519) 537-6422

Nederlandse Kerstzangdienst
met medewerking van het Kerkkoor

Wij hopen, D.V., twee diensten te houden:
zondag, 4 december, 1994, 7.30 n.m.
zondag, 11 december, 1994, 7.30 n.m.
Verversingen na de dienst.

Interim Pastor

Bethel Chr. Ref. Church, Acton, Ont., is seeking the services of a retired Pastor (part-time) to help church council with pastoral work and preach two Sundays a month.

Please send letters of interest to:
Mr. Harry Kerkhof, Clerk, 43 Storey Drive
Acton, ON L7J 2N4

"CFFO BUILDING COMMUNITY: 40 YEARS OF SOIL, SOUL & SERVICE"

Annual Convention & Banquet

CHRISTIAN FARMERS FEDERATION OF ONTARIO

Date: Thursday, December 1, 1994
Time: 10 a.m. - 4 p.m.; Banquet: 5:30 p.m.
Location: Italian Canadian Club of Guelph, 135 Ferguson St., Guelph, Ont.
Keynote Speaker: Elbert van Donkersgoed, Research & Policy Director, CFFO Staff

Topic: ***"CFFO BUILDING COMMUNITY: 40 YEARS OF SOIL, SOUL & SERVICE"***

Lunch: Entertainment

Afternoon: Reflections on 40 Years of CFFO
Canadian Foodgrains Bank - "40 for 40"
- an illustrated presentation by Harry Neufeld, Grain Drive Co-ordinator, Steinbach, Manitoba
CFFO Anniversary Choir
- a 30-voice mixed choir, made up of CFFO supporters, will sing to mark our 40th anniversary.

Banquet Speaker: Paul Meldrum, host & producer of "The Valley Farmer," CJOH TV, OTTAWA

Topic: ***"LIVING OUR FAITH"***

Tickets: Convention - $25 per person; Banquet - $20 per person. (ticket prices include GST)
To register, Phone (519) 837-1620 or Fax (519) 824-1835
Deadline: Friday noon, November 25, 1994.

Administrator Needed

Chilliwack Christian School will be in need of a **principal** for the **1995/96** school year. Presently the school consists of K-7, with 203 students. The school is a member of the C.S.I., S.C.S.B.C., and F.I.S.A. We are located in the **Fraser Valley** some 100 km. east of **Vancouver**. Please direct all inquiries to the Principal at **P.O. Box 161, Chilliwack, BC V2P 6G2, or phone (604) 792-4171**

ADMINISTRATOR

Langley Christian School is in need of an **administrator** for its new Middle School/High School campus. This new facility will house approximately 180 students from Grades 6-9 in September 1995 and incorporate an additional grade level in each subsequent year so that it will become a 6-12 campus of approximately 400 students in four years time.

LCS is looking for an educational leader who is a committed Christian and who has the experience, vision and the skills necessary to lead this school during these exciting years of development and growth.

Position commences **August 1, 1995**, or earlier.

Inquiries/applications to:
Leo Smit, Principal
c/o 21789-50th Avenue, Langley, BC V3A 3T2
Telephone (604) 533-2222 Fax (604) 533-7276

Calendar of Events

Nov. 26 Annual Tea & Craft Sale, 1-4 p.m., Shalom Manor, **Grimsby**, Ont. Make sure to attend this popular event!

Dec. 1 Annual convention and banquet to mark the 40th anniversary of the Christian Farmers Federation of Ontario, Italian Canadian Club, 135 Ferguson St., **Guelph**, Ont. Starts at 10 a.m. Banquet at 5:30 p.m. Speakers: Elbert van Donkersgoed, Harry Neufeld and Paul Meldrum (banquet). Info.: (519) 837-1620.

Dec. 2 Christmas concert featuring the "Mattaniah Male Choir" (dir. by Herman Den Hollander) and organist Andre Knevel, 8 p.m., Free Reformed Church, **Dundas**, Ont.

Dec. 3 Guild arts and crafts sale, 10 a.m.-3 p.m., at The King's University College, **Edmonton**, Alta.

Dec. 3 Christmas concert featuring the "Mattaniah Male Choir" (dir. Herman Den Hollander) and organist Andre Knevel, 8 p.m., Mountainview CRC, **Grimsby**, Ont. Admission $5 ($3 for students).

Dec. 4 "Nederlandse Kerstzangdienst," 7:30 p.m., Emmanuel Ref. Church, 170 Clarke N., **Woodstock**, Ont. Info.: (519) 537-6422. Repeated on **Dec. 11**!

Dec. 4 Concerts by the St. Thomas District Male Choir "Crescendo." at 3 p.m., CRC, **Essex**, Ont. At 6:30 p.m., First CRC, **Chatham**, Ont.

Dec. 7 Christmas choir concert, with orchestra, 8 p.m., Redeemer College, **Ancaster**, Ont. Conductor: Christiaan Teeuwsen. For tickets call (905) 648-2131.

Dec. 10 Concert by the "Listowel Concert Singers," including the "Magnificat" and various choruses from Handel's "Messiah," with audience participation. At 8 p.m., Trinity United Church, **Listowel**, Ont. Info.: (519) 291-4356 or 291-3280.

Dec. 10 Christmas concert by the Strathroy Mixed Choir "Rejoice in the Lord" and the St. Thomas District Male Choir "Crescendo," 7:30 p.m., Westmount CRC, **Strathroy**, Ont.

Dec. 10 Christmas concert featuring the "Mattaniah Male Choir" (dir. by Herman Den Hollander) and organist Andre Knevel, 8 p.m., Centennial United Church, **London**, Ont.

Chrétien and crew return from the land of chopsticks

World news

Carl D. Tuyl

bytes

Municipal voters headed to the polls after supposedly having evaluated all the promises, snake oil and the babble of baloney which bombarded the electorate in local papers, mail boxes and on signs littering the landscape. A small forest must have laid down its life for that exercise in democracy.

★★★

Chrétien and his team of marketeers returned from the land of chopsticks, triumphantly, like a rooster who thinks the sun has come up because he crowed. Besides coming home with a load of orders for Canadian manufacturers, there was another real achievement that got scarce notice in the press: the nine premiers spent more than a week without getting into a hassle with each other or with the Prime Minister. What was it that put them all in the peaceful mood? The chow mein, or all that money?

★★★

There was (what did you expect?) one discouraging word. It came from the province that decided not to send its premier along on the expedition. Quebec's deputy premier took a couple of pot shots at Mr. Chrétien for riding in a limousine while the premiers drove in a minivan. Sour grapes by the bushel!

★★★

The Jones Lang Wootton Corporation is a company that makes a lot of dough in Hong Kong. The firm sells parking spaces; recently one went for $500,000. I'll sell three-quarters of my driveway for half of that filthy lucre.

★★★

Good news and bad news for East Coast fisheries: the good news is that there is some improvement in the fish stocks; the bad news is that seals have to eat too. And hunting seals grieves the sensitivities of many people. In Victoria a group called the Green World Movement attacked a Kentucky Fried Chicken restaurant to protest the treatment of chickens. In addition, the city also suffered extensive damage after a vicious windstorm lashed Vancouver Island.

★★★

The Commons finance committee is conducting hearings on methods that reduce the deficit. A long parade of witnesses appeared before the committee — all with cut-back plans that did not apply to their own turf. Liquor distillers even asked for a tax-cut on whisky and other spirits. Fat chance! Diddly squat for their efforts.

★★★

This classified ad was spotted in the *Toronto Star*: "For Sale, twin beds; one hardly used." A happy couple, I bet.

★★★

The Alberta Liberal Party attempted to choose its leader by televoting: press one for Grant Mitchell, press two for Sine Chadi. In the end there were more "press - one-ers" than there were "press - two-ers." There were also a lot of complaints about telephone lines congested tighter than a Polish sausage. Chadi lodged an official complaint. Sometimes all this high tech gets quite complicated.

★★★

Our favorite Joe, Joe Clark, received an honorary law degree from Concordia University in Montreal. And Frère Jacques had barely received his new residence in Quebec than somebody already wanted to blow it to smithereens. There are weird people all over the place.

★★★

An illustrated manuscript by Leonardo Da Vinci has been sold at an auction in New York for $30 billion dollars. Somebody should tell this buyer that I have old sermons for sale.

★★★

Japanese kids must be different from Canadian youngsters. A recommendation to have two instead of one Saturdays a month free met with scorn from teachers, parents and — hold your breath — students. Students! Japanese children attend school 240 days a year compared to an average of 180-185 in the United States and Canada.

People all over the world are kibitzing over the U.S. elections. The country enjoys economic prosperity, low inflation, leadership in the world, and out go a whole lot of incumbents. Go figure!

★★★

Serbs bombed a church full of children. How's that for the tribunal on war crimes? The U.S. moved to ease its weapon embargo against the Bosnian Muslims. Those guys might want to hit a bunch of Serbian children in retaliation, you see. Our Prime Minister said that if the embargo is lifted all together he will withdraw Canadian peacekeepers. There is no peace to keep there anyway.

★★★

A television program in London, England, really shook the bushes. It accused Mother Teresa of being a supporter of criminals, of giving poor medical care, and of using millions of dollars to open Catholic convents instead of clinics. Not surprisingly, London's Cardinal Basil Hume denounced the program in strong terms.

★★★

The British royals, who pioneer in the field of diminished expectations and fluid morality, find little favor in New Zealand. Prime Minister Jim Bolger renewed his call for New Zealand to become a republic. The *Wellington Evening Post* described the various members of the Windsor family in terms that would have literally made heads roll a couple of centuries ago. Heads rolled quite easily then, you might remember from history lessons.

★★★

The Channel Tunnel Train needs a dose of Ex-Lax; it has not been very regular in its initial runs. Trains in Europe usually run like clockwork. One of my unfulfilled wishes is to

ride the French bullet train from Paris to the Riviera.

★★★

At an inventors' show in Brussels they were demonstrating the ultimate in comfort: a motorized suitcase. It can run 90 minutes without having its batteries re-charged. Give it a bit more speed and we might bring our cars to the wrecking yard and travel by suitcase. Put wings on it, and we'll fly on the things.

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

Abbotsford-CFVR	7:30am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30am	1230
Osoyoos-CJOR	8:00 am	1490
Penticton-CKOR	8:00 am	800
Port Alberni-CJAV	7:00 pm	1240
Prince George-CIRX	7:00am	94.3
Princeton-CIOR	8:00 am	1400
Smithers-CFBV	9:15am	1230
Summerland-CHOR	8:00 am	1450
Vancouver-CJVB	7:00 am	1470
Vancouver-(fm)	7:00 am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00am	1340
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
High River-CHRB	6:30am	1280
St. Albert-CHMG	8:00 am	1200

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	1190

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Atikokan-CFAK	9:30am	1240
Burlington-CING (fm)	8:00am	107.9
Chatham-CFCO	6:00 am	630
Fort Frances -CFOB	9:30 am	640
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	6:30 am	1280
Kapuskasing-CKAP	9:00am	580
Kingston-CFSL	10:00am	96.3
Newmarket-CKDX	9:00 am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
St.Catharines-CKTB	7:30pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor--CKLW	8:30am	580
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:30am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR (fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

FRENCH RADIO:
Perspectives Réformées

ONTARIO

Cornwall-CFIX	9:30am	1170
Timmins-CRCL	9:30am	620

QUEBEC

Montreal-CHRS	8:00am	1090
Valleyfield-CFLV	8:45am	1370

TELEVISION:
Faith 20-TV
(Monday to Friday)
Ontario 5:30am
on the Global TV Network
Check your local listings for cable outlets airing *Faith 20.*

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Group MATEs seminary students with books

Young British Columbian a catalyst to Third World Bible study

Gertie Pool

ABBOTSFORD, B.C. — After a serious car accident some years ago 17-year-old Tony Van Ee saw golden opportunities slip away from him. Little did he realize that he was to become the cornerstone in a worldwide service for the advancement of theological education.

Not yet fully recovered, Van Ee felt the need to work for the Lord in some small way. He began painting huge biblical murals inside churches and on the outside walls of schools, stores and church buildings. This venture led him to visit his brother, Jan Van Ee, a pastor in Merida, Yucatan, Mexico. There Tony painted five large murals in the surrounding area.

From there Tony Van Ee travelled to Nigeria to work for Smith Bible College and to visit his friend Bob Lodewyk, principal of the Veenstra Seminary of Donga, Songola State of Nigeria.

While Van Ee was busy painting a large globe of the world on the Veenstra Seminary building, with the words, "Jesus the Light of the World," Lodewyk told him of the dire need for theological study materials in underdeveloped countries. Seminary students are most eager to learn, but there are relatively few text books from which to study in order to increase their Bible knowledge, explained Lodewyk.

Zeal for a good cause

From that point on Van Ee went on a non-stop mission of his own. Back at home he placed notices in church bulletins and went around pleading his cause on a one-to-one basis. Within two years Van Ee collected and shipped 2,000 used theological text books by bag mail to Veenstra Seminary in Nigeria.

At this point Van Ee sensed that more people wanted to be involved in this ministry. He contacted David Twiest, director of libraries at Trinity Western University in B.C., and asked for his input. Twiest told Van Ee of the Mission for Advancing Theological Education (MATE) in underdeveloped countries. The duo decided to become actively involved in this Toronto-based ministry. Soon after, both were appointed regional representatives in Western Canada.

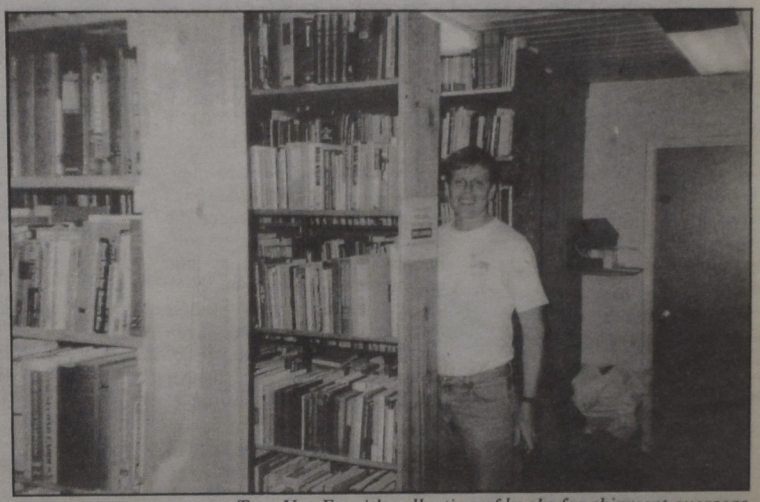
MATE was started in the fall of 1986 when five friends got together to pray regarding the pressing issue of theological education in the Third World. Since then they have focused on their prime objective of fostering evangelical theological education in the Third World.

MATE stresses the importance of training leaders in their own countries. President Delvin C. Alexis, native and former missionary to Haiti, writes: "We have a vision. The Lord willing, we would like to help develop a leadership of nationals who are thoroughly trained in God's Word and capable of offering strong Christian leadership in their countries.

"One of the things that motivates me personally is looking forward to the day when those Christian leaders begin to write and publish in their own countries, in order to address needs and issues pertinent to them."

MATE with offices in Toronto, Western Canada and the southern U.S., collects donated theological textbooks, Bible commentaries and study Bibles. Staff volunteers catalogue via computer and then circulate the list to needy theological schools around the globe.

Many small Christian colleges and seminaries have a hard time building up libraries large enough to meet accrediting standards set by the departments of education in their respective countries. Some institutions must have a minimum of a hundred volumes per subject taught in order to get accreditation status for their students.



Tony Van Ee with collection of books for shipment overseas.

"We want to get books off the shelves collecting dust and put them in the hands of people who really need them."

Bandung Theological Seminary in Indonesia pleads for older, torn, or duplicate books and offers to pay for postage and handling. "We can re-cover and re-bind books here at a minimum cost," writes librarian Hery Bekti Widiharianti.

Dramatic growth

MATE is continuing to grow dramatically, expanding its services by placing text books, commentaries, Bible guidelines and donated educational equipment with 40 colleges in 19 countries.

The western Canadian representatives continue to work in separate avenues of book collecting. David Van Ee receives many books from colleges, seminaries and universities in the area. He zeros in on churches, retiring pastors who are downsizing their libraries, individual donations, school and local libraries, and famous spiritual leaders like James I. Packer (professor of Theology at Regent College in B.C.), R.C. Sproul (Ligonier Ministries in Florida) and Joni Eareckson Tada (JAF Ministries in California).

Tony visits mission festivals and pleads his cause by placing a huge banner with the words "PUTTING YOUR BOOKS TO WORK." From this he gets great results.

"We want to get books off the shelves collecting dust and put them in the hands of people who really have a need for them," says Van Ee.

At present, Van Ee has approximately 4,000 books ready for shipment when called for. It costs $1.00 per pound for overseas shipping by U.S. mail.

"With the rapid computerized explosion in our Western world it is estimated many books will become obsolete within the next 10 years. The book ministry tries hard to share just a little of our over-abundance with the less fortunate," he says.

MATE in Toronto recently established an agreement with several publishers who allow them to purchase study materials at wholesale prices. Committed volunteers continue to try to fill an ever growing spiritual need in the education of Third World Christian leaders.

Anyone interested in learning how to become a part of this inspiring book ministry kindly contact MATE president Delvin C. Alexis in Toronto at (416) 661-0094 (telephone and fax).

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